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The Maha-Samadhi of ~~Saints~~ Sages

When Shri Maharaj invited questions from visitors during one of the morning sessions, one of the regular local visitors expressed a desire to ask a question. In a preamble, he said he had wanted to ask this question for some time but he himself had felt that it was perhaps not a suitable question inasmuch as it concerned an act by some of the sages; he said he was quite aware that in his state of ignorance he was not entitled to ask a question about something which happens in the state of non-ignorance, and was, therefore, prepared to be so snubbed; nevertheless he would ask the question because it ~~had~~ kept popping up in his mind every now and then. The question: "Some of the sages, like Saint Dnyaneshwara, had, as a Maha-Samadhi, buried themselves alive and given up their lives. How could this happen? was it really different from a suicide?" Although he was prepared for a rebuff, he nonetheless looked at Shri Maharaj with some trepidation, wondering what his reaction would be.

Shri Maharaj sat still for a while, and then asked softly: "This is a clear confirmation of what I have always been saying: your attachment and identification with the body-mind is so intense that you cannot think of even a sage as other than an embodied individual. A sage is at the stage of being a sage only after he has ~~totally given up the notion that~~ intuitively and totally apperceived that the objective existence of any object that is sensorially perceptible, including human beings, is nothing more than an appearance in consciousness. Is there any question, then, of a Sage having purposeful intentions when he has already realised his true nature?

"A sage has become a sage only after he has fully realised that no entity could possibly

~~basis for the Sage's action?~~

have effective volition, effective choice of decision and action. If, therefore, the actions of the Sage are not based on volition, purpose or motive, then what is the basis of their actions? Obviously, non-volition, spontaneity, Pradnyaa: totally impersonal! Since the sage has ceased to think as a concerned individual, the way is open for 'pure thought' to come in: non-dual thought, absolute thought, nonmental thought - Pradnyaa! By no longer living volitionally, the sage necessarily lives impersonally, TOTALLY, WHOLE-LY. Then, 'pure thought' results spontaneously into 'pure action' Spontaneous, pure thought is intuitive, instantaneous thought, reflected into pure action, ~~not impulsive action~~.

" If you have grasped this, then you should understand why actions of different sages - which are not really 'their' actions but actions where the respective bodies are being used - differ so ~~widely~~ widely in what might to your divided minds seem fairly similar circumstances! In the functioning of Pradnyaa, reasoning has no place because reasoning ~~is based~~ has entirely on a dualistic base whereas Pradnyaa is on a direct expression of nonmentality.

" If you understand this, you should also understand how futile it would be for you to find a reason on a conceptual basis for any action of a Sage which is on the level of Pradnyaa: undivided, whole, holy! "